ĀCĀRYA-PAÑCĀŚAT OF VEṄKAṬĀDHVARIN

A. K. Kalia



Akhila Bharatiya Sanskrit Parishad
Lucknow

ĀCĀRYA-PAÑCĀŚAT
OF
VEṄKAṬĀDHVARIN

(Critically edited Text with Introduction, English Translation, Notes etc.)

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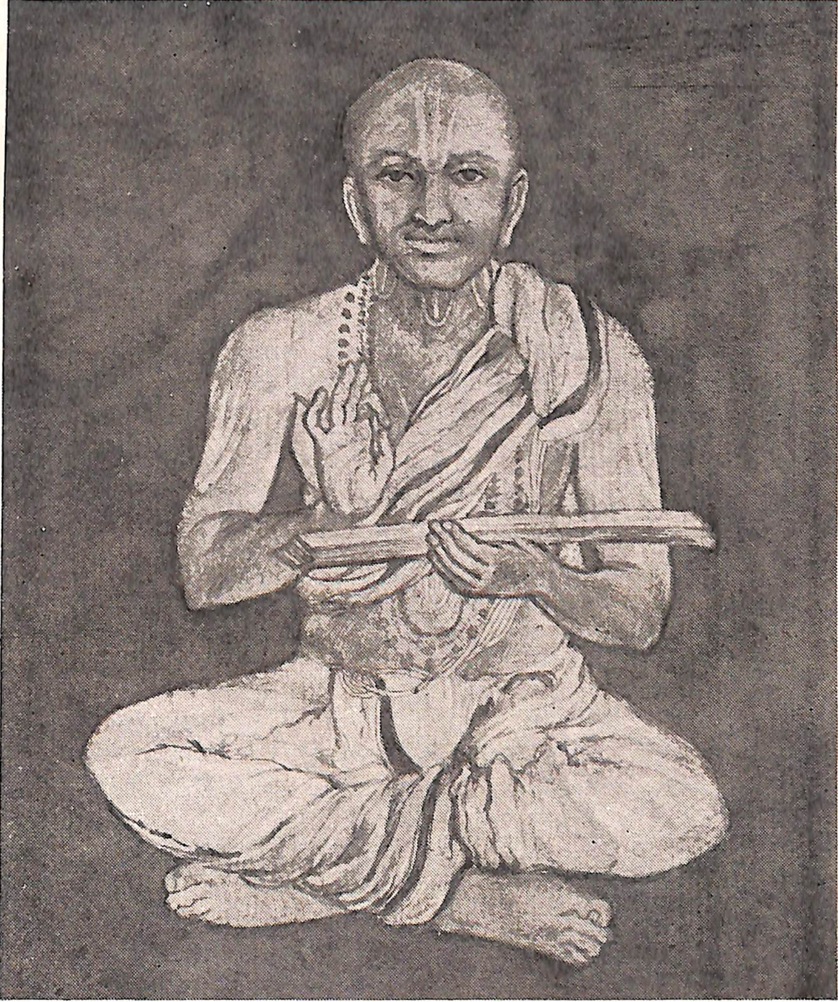
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ŚRĪ VEDĀNTA DEŚIKA



श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।
वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

Portrait : S. Singhal

Publishers' Note

It gives us pleasure to present to the world of scholars this critical edition of the Ācāryapañcāśat by the Śrīvaiṣṇava poet Veṅkaṭādhvarin. In publishing this hitherto unpublished work the Parishad has gone a step further towards achieving one of its aims and objects, viz., 'editing and publication of Sanskrit, Pāli and Prākṛta manuscripts and of such published books as are either rare and out of print and stand in need of critical edition.'

The editor, Dr. A. K. Kalia is an erudite scholar of Sanskrit and has specialised in the study of Viśiṣṭādvaita system of Indian philosophy in the traditional method with the late Parakāla Swāmī Śrīmad Abhinava Raṅganātha of Mysore. He has used three manuscripts in editing this work. The learned editor has not only meticulously edited the text, but has given a lucid and literal translation of the work in English. A brief Introduction, exhaustive notes and verse Index have made the work more interesting and useful.

The Parishad puts on record its sincere thanks to Dr. Kalia and earnestly hopes that the work will be warmly received by the scholars, particularly those who are in any way interested in the Viśiṣṭādvaita system of Indian philosophy.

New Year's day
1982

GOPAL CHANDRA SINHA

श्रीसत्यव्रतसुधिये

विद्यानिधये सद्गुणशेवधये

कृतयतिपतिमतरुचये

कृतिमेतामहं समर्पये

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आचार्यपञ्चाशत्

ĀCĀRYAPAÑCĀŚAT

(VEṆKAṬĀDHVARIN)

Introduction

This is a half century poem (actually containing 55 verses) by the poet Veṅkaṭādhvarin in praise of Śrī Vedāntadeśika, the foremost exponent of *Viśiṣṭādvaita* Philosophy. Vedāntadeśika gave a definite form to *Śrī-Vaiṣṇava* Religion and Philosophy. He was a prolific writer and was much respected by the people not only for his literary, religious and philosophical writings and his extra-ordinary power to defeat his adversaries in religious and philosophical dialogues but also for his saintly and devotional personality. Vedāntadeśika's admirers consisted not only of his contemporaries but also many who followed him even after a number of centuries. Vedāntadeśika lived for one hundred and one years from 1268 A.D. to 1369 A.D. Veṅkaṭādhvarin, who lived in 16th and 17th centuries A. D. was one of his foremost admirers and devotees. He was also one of his relations being in the direct line of Ātreya Rāmānuja. These two relations combined together urged him to write the present poem in his praise.

Veṅkaṭādhvarin's mother's name was Sītāmbā and father's Raghunātha Dīkṣita, who was a great scholar and poet and was popularly known as *sleṣa-yamaka-cakravarti.* Raghunātha's father Śrī Śrīnivāsa had numerous disciples and people mostly knew him and addressed him as Appaya-guru. He was the sister's son of Tātācārya, a well-known scholar of Kāñchipuram. Veṅkaṭādhvarin has himself referred to these relations in many of his writings including the present work, in which the relevant verse runs as follows :—

श्रीताताध्वरिसोदरीतनुभुवः श्री श्रीनिवासेष्टिनो

जातः श्रीरघुनाथदीक्षितकविजागर्ति यः कीतिमान् ।

आत्रेयस्य सुतः स तस्य सुमतेराम्नायचूडागुरुं
पद्यैरस्तुत वेङ्कटाध्वरिकविः पञ्चाशता मञ्जुभिः ॥

Ācāryapañcāśat, V. 54

Veṅkaṭādhvarin was himself a great scholar, a renowned poet and an author of many creative writings of different form and sizes. He wrote a drama named *Pradyumnānandam*, three *campū*-s named *Viśvaguṇādarśa*, *Uttara-campū* and *Varadābhyudaya-campū*, a *dvyāśraya-kāvya* named *Rāghava-yādavīyam*, a big stotra containing 1000 verses knows as *Lakṣmī-Sahasram* besides the present work which is mentioned above and is an eulogy in praise of Vedāntadeśika. There are also a few other writings attributed to Veṅkatādhvarin but they are not so well-known.

Two of the present author's other works, viz. *'Lakṣmī-Sahasram'* and *'Viśvaguṇādarśa-campū'* also contain a few verses in praise of Vedāntadeśika but it seems that the writer was not satisfied with the same and so he thought of writing complete work in praise of a person whom he admired and respected the most. It may be mentioned in this connection that one of the verses contained in *'Viśvaguṇādarśa-campū'* has been borrowed verbatim from the present work, viz. verse no. 42.

In editing the present work the following three manuscripts have been used :

A. Adyar Library, Madras, MS No. TR 806.

B. Government Oriental Manuscript Library, Madras, MS. No. D. 10598.

C. Government Oriental Manuscript Library, Madras, MS. No. D. 10599.

I thank the authorities of the Adyar Library Madras and the Government Oriental Manuscripts Library, Madras for having made available Sanskrit transcriptions of the above mentioned Manuscripts to me.

I am fully conscious of the fact that the edition requires lot of improvements and, with all sincerity, I crave the indulgence of the scholars and assure

them to incorporate their valuable suggestions in the future edition of the book.

My sincere thanks are due to Sri Gopal Chandra Sinha, Secretary of the Akhila Bharatiya Sanskrit Parishad, Lucknow, who not only inspired me to take up the editing of the present work, but also went through the Press copy and gave me many useful suggestions which have been incorporated herein. Besides, it is at his initiative that the Akhila Bharatiya Sankrit Parishad, Lucknow took upon itself to publish this work. I shall be failing in my duty if I do not put on record my sense of gratitude to Dr. S. V. Singh who inspired me to undertake the study of Viśiṣṭādvaita system of Indian Philosophy and arranged my stay at Parakala Mutt at Mysore where I got the initial training of the system under the feet of Shrimad Abhinava-raṅganātha-parakāl Swāmī.

It is with a deep sense of gratitude that the book is dedicated to Dr. Singh who is not only my teacher and guide but also the Director of Research, Akhila Bharatiya Sanskrit Parishad, Lucknow.

आचार्यपञ्चाशत्

(१)

[1]वेङ्कटनाथं[2] देवं वेदान्तविहारिणं गुरुञ्च भजे ।
शेषगिरिधुर्यमाद्यं यं विदुरन्यं त्वशेषगिरि धुर्यम् ॥

(२)

श्रीमद्वेङ्कटनाथाख्यौ साधुचक्रमहादरौ ।
परमानन्दनिलयौ प्रपद्ये देवदेशिकौ ॥

(३)

त्रातुं स्वयं भुवं जातं त्रय्यन्ताख्यातगौरवम् ।
शुभे ! भागवतं सन्तं स्तुहि देवं गुरुं च वाक् ॥

(४)

रसनां दुर्नरेशानां[3] वर्णनापङ्कदूषिताम् ।
[4]श्रुत्यन्तदेशिकोदन्तसुधाभिः शोधयाम्यहम् ॥

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१. In B the following verse precedes verse no. 1 :

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।
वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

In C the verse is followed by श्रीमते वेदान्तगुरवे नमः

२. वेङ्कटरायं C

३. दुर्नरेशान A B

४. त्रय्यन्त C

(५)

सन्तस्त्रय्यन्त[1]सूरीन्द्रचरणद्वन्द्वचिन्तकाः ।
आद्रियन्तामिदं स्तोत्रमन्तःसन्तमसच्छि[2]दम् ॥

(६)

धनाया[3]वैयात्य[4]प्रभवकुजनस्तोत्ररचना–
घनायासोद्विग्नः[5] परिमुषिततापत्रयभयम्[6] ।
बुधामोदोत्पाद[7]क्षमनिगमचूडागुरुकथा–
सुधापाथोराशिं सुचिरमवगाहेऽहमधुना ॥

(७)

पुराऽकूपारक्ष्माधरगणो[8]द्यानपवन–
स्मरादिक्षोदीयो[9]गुणकथननिर्विण्णरसनः ।
निबध्नामि श्रीमन्निगममकुटार्यस्तवमिमं[10]
क्षमन्तां धीमन्तः क्वचिदचतुरां वाचमपि मे ॥

---

१. त्रैयन्त B
२. सन्तमसच्छिदः B C
३. धरायां C
४. वैय्यात्य B
५. सदा सायासोद्विग्नः C
६. भरम् A
७. बुधानन्दोत्पाद A
८. गुण C
९. क्षोदीय्यो B C
१०. स्तवमिदम् B

(८)

क्व वाचामाचार्यः कविकथककण्ठीरवगुरुः
क्व चाऽहं नीचात्मा त्रिचतुरवचःस्वप्यचतुरः[1] ।।
निराकृत्य व्रीडां निपुणपरिहासोपजनितां
तदीय[2]स्तोत्रे मां तदपि किल[3] भक्तिस्त्वरयति ।

(९)

निषद्या विद्यानां निखिल[4]कुमतिव्यालगरुडः
सभा सौभाग्यानां सरसकवितापद्मसविता ।
प्रमाणं भाष्यस्य प्रपदनकला[5]जन्मजलधिः
करोतु क्षेमं नः कविकथककण्ठीरवगुरुः ।।[6]

(१०)

करौ बध्नन् भक्त्या कविकथकसिंहार्य[7]गुरवे
नमस्याः कुर्वेऽहं नतविततिमन्दारतरवे ।
प्रबन्धास्त्रय्यन्त[8]प्रचुरतरसौभाग्य[9]जटिलाः
प्रथन्ते यत्क्लृप्ताः प्रतिभटचपेटाहतिकृतः ।।

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१. त्रिचतुरवचस्वप्यचतुरः A B
   त्रिचतुरवचः स्वस्य चतुरः C
२. तदीय्य B
३. मामिह तदपि A C
४. निबिड B C
५. कथा B
६. Verses Nos. 8 and 9 are 9 and 8 respectively in A
७. सिंहाय C
८. त्रैयन्तं B त्रैयन्त C
९. सौरभ्य B C

(११)

प्रबन्धान् कर्तारः प्रतिजनपदं सन्ति बहवः
त्रयीचूडाचार्यैः सह गणनमर्हन्ति न हि ते ।
समन्ताज्जृम्भन्तां दिशि दिशि शकुन्ताः कृतरवाः
प्रकल्पन्ते[1] किं ते सरणिमनुसर्तुं खगपतेः ॥

(१२)

प्रसादौजःकान्तिप्रभृति[2]गुणसङ्केतभवनं
प्रगल्भं सन्दर्भं कविकथकसिंहार्यवचसाम् ।
लिहानः कर्णाभ्यां मुहुरभिदुहानः[3] शमरसं
कविम्मन्यानन्यान् क इव बहु मन्येत रसिकः ॥

(१३)

कवीनां सम्राजं कथकरथिकाना[4]मधिपतिं
नमः[5]कर्मीकुर्मो निगममकुटीदेशिकममुम् ।
सहस्रेण श्लोकैः सहृदयसुखैरेकनिश[6]या
मधुश्रीहृ[7]द्भिर्यो मधुरिपुपदद्वयमनौत् ॥

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१. प्रगल्भन्ते B
२. प्रकृति A
३. दुहानं A B
४. रसिकाना B C
५. नमेः C
६. निया C
७. श्रीमद्भिर् B

(१४)

यदे[1]तत् त्रीन् वर्णानवति[2] चतुरो वा यदपरं
त्रयीशीर्षं प्राज्ञैस्तदुभयमविज्ञेयहृदयम् ।
कलौ स्फूर्तिं नीतं कविकथकहृर्यक्षगुरु[3]णा
विना कस्तिग्मांशोर्नयन[4]युगलोद्भासनचणः ॥

(१५)

यः स्वर्गान्तरसर्गकर्मणि महत्येकाननः[5] पद्मभू–
रस्त्राचार्यकमर्कवंशपतिना छात्रेण यत्रार्पितम् ।
तस्यैतस्य घने मुनेरभिजने तत्रावतीर्णात्मने
त्रय्यन्तैकधनाय विश्वगुरवे तस्मै परस्मै नमः ॥

(१६)

यद्यत्रावजिगाहिषा यतिपतेः सिद्धान्तदुग्धाम्बुधा–
वुद्यद्दर्पकुदृष्टिसर्प[6]दमने यद्यस्ति कौतूहलम् ।
जिज्ञासा यदि वा रहस्यकृतिषु[7] प्राज्ञाः[8] कुरुध्वं तदा[9]
त्रय्यन्तार्यपदारविन्दयुगलीपर्यन्तलग्नं मनः ॥[10]

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१. तदेतत् A
यतेत B
यदेत C
२. वर्णान् नवति B
३. कविना A C
४. रयन A
५. महत्येकासनः C
६. दर्प A B
७. सृतिषु B
८. प्राज्ञः A
९. सदा B
१०. verses 15 and 16 are 16 and 15 respectively in B

(१७)

श्रीमान् वेदशिरोगुरुः प्रदिशतु श्रेयांसि भूयांसि मे[१]
यस्य श्रीपतिभक्तिनर्तनकलारङ्गै[२]स्तरङ्गैर्गिराम् ।
वादायोधनवीरवारणघटा[३]संहारसिंहारवै-
रस्ता नित्यगिरां ज्वरा[४] भवसरिद्विस्तारनिस्तारकैः ॥

(१८)

दद्यादद्य[५] कुदृष्टिसर्प[६]गरुडस्त्रय्यन्तविद्यागुरुः
श्रीमान् वेङ्कटनाथदेशिकमणिः श्रेयांसि भूयांसि मे ।[७]
सान्द्राज्ञानमलीमसं मम चलं लीलालसं[८] मानसं
निर्नेनेक्ति[९] यदीयसूक्तिदिविषद्गङ्गातरङ्गावली[१०] ॥[११]

(१९)

ग्रथ्नन्तु[१२] प्रथिता बहूनि[१३] कवयो गद्यानि[१४] पद्यानि वा
श्रोत्रेषु श्रुतिमौलिदेशिकगिरो वर्षन्ति[१५] हर्षं सताम् ।
भूयांसि व्रततीततिः प्रतिदिनं[१६] पुष्पाणि निष्पादय-
त्वामोदाभ्युदयं तथापि तनुते जातीव नातीव नः ॥

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१. नः A
२. कलारम्भैः B
३. घना A
४. त्वरा C
५. दद्यादस्य B
६. सर्व B
७. सः C
८. चलग्रीवालसं B
९. निर्नेनक्ति A B
१०. तरङ्गावलिः B
११. A omits this verse.
१२. ग्रन्थन्ति A
१३. प्रथिताहर्णानि C
१४. गद्यार्थं C
१५. वर्षन्तु C
१६. प्रतिवनं B C

(२०)

त्रय्यन्ता[१]र्यनिबन्धनानि कतिचित् कव्यन्तरव्याहृतैः[२]
साम्येन प्रति[३]यन्तु मन्दमतयः किं तावता हीयते ।
क्रीडत्कर्कटकी[४]टकोटिनिबिडाद्वेशन्तकीलालतो
मण्डूकाः कलयन्ति किं न्वतिशयं[५] वैकुण्ठपादो[६]दके ॥

(२१)

जात्यन्धाः पदबन्धवर्त्मसु हठा[७]द् द्वित्राक्षरोद्गारिणो
निर्मात्रा निगमाञ्चला[८]र्यकविना नित्यं प्रबन्धायुतम् ।
स्पर्धां केचन वर्धयन्ति यदि तह्य[९]द्यापि खद्योतकः
कामं तिग्मरुचा कचाकचिरुचि[१०] कस्मादिहोपेक्षते ॥

(२२)

षट्सप्तानि निबन्धनानि बहुभिः सम्पाद्य संवत्सरै—
दृ[ ]प्ता[११] ये कवयोऽत्र तेऽपि सुजनैः स्तोत्रस्य पात्रीकृताः ।
निर्यत्नं तु निबन्धरत्नशतकं निर्माय धर्माय यो
निर्दर्पो निगमान्तदेशिकम[१२]णिर्न स्तौतु कस्तं बुधः ॥

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१. त्रैयन्त B
२. काव्यान्तरव्याहृती B
३. प्रथयन्तु C
४. B omits कीट
५. त्वतिशयं B
६. पाथोदके A
७. हताद् C
८. निगमाञ्चलार्य्यकविनां B C
९. तह्याद्यापि C
१०. कचाकचिविधिं B C
११. दीप्ता B C
१२. मणे A

(२३)

आचामीकरभूधरेन्द्रशिखरादाचापि लङ्कापुरा—
दाचार्यानखिलान् प्रणम्य शुभया याचामि[1] वाचाऽनया ।
तत्तादृक्कवितासु तर्कसरणौ तन्त्रे तथान्ते श्रुते—
र्दृष्टः किं सदृ[2]शागमान्तगुरुणा तथ्यं[3] शपे कथ्यताम् ॥

(२४)

कुमतिहृदयतापी कोऽपि वेदान्तसूरि—
र्दुरितरुचिपिशाचीं[4] दूरमुच्चाटये[5]न्नः ।
श्रुतिमधुरमहाध्व[6]न्युन्मिषद्गौरवं यं[7]
विदुरुचितमभिज्ञा[8] विष्णुघण्टावतारम् ॥

(२५)

परम[9]तदुरहन्ताप्राप्तशास्त्रार्तिहन्ता
विकसितगुणभूमा वेदचूडार्यनामा ।
विहरतु हृदि कश्चिद् विश्वमान्यो विपश्चिद्
विदितसकलमन्त्रः सर्वतन्त्रस्वतन्त्रः ॥

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१. याचाम B
२. स ध्वागमान्त C
३. तत्थ्यं B C
४. पिशाची B
५. दूरमुत्सारयेन्नः B
६. महात्मन्यु C
७. यत् B
   यो C
८. विदुरचितमभिज्ञा B
   विदुरपि तमभिज्ञा C
९. परबुधहृदहन्ता B

(२६)

प्रकटितनिजपक्षप्रक्रियो[१]दर्कतर्क-
प्रतिभट[२]मकुटालीशाणसङ्घर्षशोणम् ।
शरणवरणविद्याविश्रमोद्यानभूमे-
श्चरणयुगमुपासे चारु वेदान्तसूरेः[३] ॥

(२७)

दुरितमलिनमाद्यद्दुष्टमातङ्गभङ्गा -
दिह निजपदभाजां दत्तमुक्तानुषङ्ग[४]ः ।
अधिकवनविहारी केसरी कश्चिदुच्चैः
श्रुतियुगपरिपूर्तिं सौति[५] गम्भीरशब्दैः ॥

(२८)

वितरतु निजमाध्वीसारसारस्वतं मे
विमति[६]फणिनरेन्द्रो वेङ्कटेशः कवीन्द्रः ।
समजनि निरवद्यैः सुन्दरैर्यस्य पद्यै-
र्गलित[७]कवनविद्या चण्डिमा डिण्डिमाख्यः ॥

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१. प्रक्षयो BC
२. प्रणमित A
३. सूरैः B
४. दत्तमुक्तानुषङ्गम् A
५. स्तौति C
६. विमत A
७. दलित A

(२९)

जनयति[1] निजशब्दैर्जिह्मगानां प्रकम्पं
समुपगतसदध्वा वेङ्कटेशः कविर्यः ।
अधिगतनिगमान्तं तं हरेः सन्निधाना—
दमृतमुपनयन्तं[2] जानते वैनतेयम् ॥

(३०)

द्रमिडनिगमशाखाद्रष्टुरुच्चैर्महर्षे—
श्चरणकमलसेवाचातुरीलब्धभूमा ।
श्रितजनसुरशाखी श्रेयसे भूयसे नः
कविकथकमृगेन्द्रः कल्पतेऽनल्पतेजाः ॥

(३१)

प्रतिभटवादि[3]कूटपरिपाटनकेलिपटु—
र्घटयतु वेङ्कटेशकविराड[4]भिराम[5]पदम् ।
यतिपति[6]पादयोगशुचि[7]रत्र यदुक्ति[8]नदी
विषयनिषद्वरव्यतिकरं हरते भजताम्[9] ॥

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१. जनयतु A
२. उपनयनयन्तः B
३. वादी B
४. राज C
५. विराम AC
६. यदुपति B
७. रुचि A
८. दुरुक्ति AC
९. हरताम् C

(३२)

मलयगुहाविहारिमरुदर्भकविभ्रमण[1]—
प्रणमितमाधवीप्रविलस[2]न्मधुवेपथुकृत् ।
रुज[3]मधुना धुनातु[4] मधुनाशनपादयुगी[5]—
सरसिजवासिता श्रुति[6]शिरोगुरुसूक्तिझरी ॥

(३३)

अकृतकभारतीशिखरदेशिकदिव्यवचः-
परिचयचातुरीप[7]रिपचेलिमशेमुषिकाः ।
चिरमुरगेशवैरितुरगे[8] निहितात्मभरा[9]
विदधति दुर्मति[10]प्रबलजिह्मगमर्मभिदाम् ॥

(३४)

स्थिरं किमपि वैभवं दिशति या मुकुन्दप्रिया
तदीय[11]मपि वैभवं त्रिजगति प्रतिष्ठापयन् ।
त्रयीमकुट[12]देशिकस्तुटितवैरिवाचाटको
ददाति भुवि सम्पदं तदपि निर्व्युदास पदम् ॥

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१. श्रमण B
२. प्रविसरन् C
३. ऋजु B
४. धुनाति BC
५. मधुनाशनसरसी B
   मधुना पादयुगी C
६. श्रुत C
७. पद B
८. तुरगेन B
९. हीनात्मभरा B
१०. दुर्मत A
११. तदीय्य C
१२. शिखर B

(३५)

नटन्मृडजटाच्छटालुठद[1]मर्त्यलोकापगा—
तरङ्गमदभङ्गदा[2]स्त्रिजगदामयच्छोदिनीः ।
सुधा इव बुधादृताः सुरभिदुग्धसंस्पर्धिनी[3]—
रनुश्रवशिरोगुरोरनुदिनं धयेयं[4] गिरः ॥

(३६)

श्रुतिमकुटगुरूक्तिमौक्तिकानि
श्रुतिपुटयोर्दधतां सतां पुरस्तात् ।
वयमपि कवयः स्म इत्यतोऽन्ये
वदितु[5]महो न सभासु किं त्रपन्ते ॥

(३७)

वेदान्तरङ्गचरविश्वसदन्तरङ्ग[6]—
वा[7]दान्तरङ्गनिगमान्तगुरूक्तिधाराः[8]
वेदान्त[9]रञ्जनकलाकुशला विगाह्य
वादान्तरं जहति नो भुवि वावदूकाः ॥

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१. लसद् B
२. भङ्गतास् B
३. संघट्टिनी B
संवर्धिनी C
४. दधेया C, दधेयं A
५. वदतु B
६. विश्वजनश्रुकम्प A
विश्वजनभृत्भर्गसदान्तरङ्ग C
७. पादान्त A
८. धाराम् A
९. एकान्त B

(३८)

आचार्यवर्यमवि[1]पल्लवमुल्लसन्तं
शाखाशताकलनपालितसद्द्विजेन्द्रम् ।
उच्चैरनन्तगुरुनन्दनमुद्यतार्ति—
रामोदिनं कमपि[2] कल्पकमाश्रयेऽहम्[3] ॥

(३९)

रसने[4] ! निपुणं भुजङ्गभङ्गे
विनतानन्दनमुत्तमं द्विजानाम् ।
परमागममौलिदेशिकं तं
स्तुहि वैकुण्ठगतिप्रदस्वपक्षम् ॥

(४०)

कृतभारतगौरवप्रतिष्ठं[5]
कृतिनं लक्ष्मणदर्शनैकनिष्ठम् ।
परया तु कुदृष्टिभङ्गशक्त्या
निगमान्तार्यमवैमि रामचन्द्रम् ॥

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१. मपि BC
२. किमपि A
३. माद्रियेऽहम् B
४. रसेन A
५. प्रतिष्ठा B

(४१)

त्रयीमपि द्राविड[1]संस्कृतात्मना[2]
द्वयीं दशां प्राप्तवतीं[3] प्रपञ्चयन् ।
द्वयैकनिष्ठ[4]श्चतुराकृतीः कृती
करोत्यसंख्यां[5] कविवादिकेसरी ॥

(४२)

अर्वन्त[6]मास्ये तमुपास्य देवं
गर्वन्त[7]मोजं कुदृशां प्रशान्तम् ।
कुर्वन्तमेतं[8] गुरुमन्तरेण
गुर्वन्तरं कोऽत्र गुणी वृणीते ॥

(४३)

धरणिरमणे[9] भिक्षाके वा धनेषु तृणेषु वा
निजगुणनुतौ निन्दायां वाऽबलासु[10] शिलासु वा ।
समदृशमिमं सत्त्वोद्रेकप्रसन्नधियं[11] हरि—
प्रपदनधन त्र्यन्तार्यं[12] भजे मम[13]दैवतम् ॥[14]

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१. द्रमिड A
द्रामिड C
२. तात्मनां C
३. प्रापितवान् C
४. द्वयैकनिष्ठः BC
५. तनोतु संख्यां B
करोति संख्यां C
६. कुर्वन्त B
७. गुर्वन्त B
८. कुर्वन्तमेनं A
९. धरणीरमणे B
१०. शिलास्वबलासु C
११. हृदं C
१२. त्रैयन्तार्य C
१३. कुलदैवतम् BC
१४. B reads as,
धरणीरमणे भिक्षा......वायनेषौ
तौ निन्दायां वा बलासु शिलासु वा ।
समदृशमिमं सत्वोद्रेकप्रसन्न—
हृदं हरिप्रसन्नधनत्रैयन्तार्य
भजे कुलदैवतं तृणेषु वानित् ॥

(४४)

विहरणगृहं विद्यादेव्या विरक्ति[1]सरोजिनी[2]—
विकसनरविर्जैत्रस्थानं विवेक[3]महीभुजः ।
शमदमगुणप्राणत्राणं दयाभ्युदयालयं[4]
रचयतु मुदं वेदान्तार्यो रहस्यकलानि[5]धिः ॥

(४५)

प्रथितगरिमप्राचीनोक्तिप्रवर्तन[6]वर्तनी[7]—
प्रकटनपटु[8]श्रीभाष्यार्थप्रकाशनदीपिका ।
विहितदुरितच्छेदा वेदान्तदेशिकभारती
नवमरसदा नैषा[9] केषां स्वदेत हृदे सताम् ।

(४६)

वासुदेवकथन[10]प्रियान्[11] दया—
वासदेशहृदयान्नयाश्रयान्[12] ।
कौशिकान्वय भुवस्त्रयीशिरो—
देशिकान्[13] वयमुपाश्रयामहे ॥

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१. भक्ति B
२. सरोजनी C
३. भवेन् B
४. दयाभ्युदयावनी AB
५. पतिः C
६. प्रवर्तित BC
७. वर्तिनी A
८. पर A
९. दानैष A दानैषा BC
१०. कमन A
कलन B
११. प्रिया... B
प्रियोदया C
१२. नयाग्रयान् B
न्तयाश्रयान् C
१३. देशिकान्वयमु...B C

(४७)

स्वप्रकाशपरिभासिताखिलं[1]
तत्सुवर्णवरगोत्रसम्भवम् ।
वेदमौलिगुरुरत्नमद्भुतं
श्लाघते भुवि न कः परीक्षकः ॥

(४८)

भद्रा भद्राक्षराढ्या[2] शमितविमतदुर्धीर[3]वा धीरवाचां ।
धारा धारायमाणा[4] गिर[5] इह हि सतां[6] स्वादिमा[7]वादिमान्या[8] ।
कल्या कल्याणदाने श्रुतिशिखरगुरोरागता रागतापैः
साकं सा कल्मषाणां गणमपनयतात्[9] कारणाकारणानाम्

१. परिहासिताखिलं BC
२. भद्राक्षरेड्या AC
३. मुद्धीर A, दुर्धरि C
४. सारायमाणा B
५. गिर A धिय B C
६. महित B C
महमहित B
७. स्वादीमा B
८. वादीमान्या B
९. गणमुपनयतात् A

(४९)

न्यञ्चद्वैरिञ्चिवाञ्चि[1] प्रकटमृड[2]मतप्रक्रियान्यक्रियाणि
त्रुट्यद्भाट्टोक्तिकानि[3] द्रुतकृतगुरुवाग्धोरणीवारणानि[4] ।
म्लायन्मायामतानि प्रतिहतसुगतव्याहतव्याहृतानि[5]
त्रय्यन्तार्योदितानि स्फुटनिगममतस्थापनानैपुणानि ॥

(५०)

अस्ता दुस्ता[6]र्किकोक्तिः सृति[7]रतिकृशताभागता सौगतानां
शैवी सा वीतपुष्टिः सरणिरुप[8]नमत्तानवा जैनवादाः ।
अध्वा मध्वादिसृष्टो[9] विगलति[10] कुदृशां चुक्षुभे पक्षभेदैः
निस्तन्द्रे देशिकेन्द्रे जयति यति[11]पतिप्रौढवागब्धिचन्द्रे ॥

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१. न्यञ्चद्वैरि च वाञ्चि A
   न्यञ्चद्वैरिञ्च वाञ्छि C
२. मृग A
३. भट्टोक्तिकानि A
४. गुरुवाक् धोरणावारणानि A
   गुरुवाद्धोरणीवारणानि B
५. प्रतिहतसुगतव्याहतिव्याहृतानि A
   प्रतिगतसुगतव्याहृतीव्याहृतानि B
   प्रतिविमतव्याहतव्याहृतानि C
६. दुस्तार्किकोक्ति BC
७. सृतिरपि A
   स्मृतिरति B
   सृतिरति C
८. सरणिरुपनमत्ता नवा B
   सरणिरुपनमस्ता न चा C
९. अध्वाक्य वादिसृष्टेर् B
   अध्वा मध्वातिसृष्टो C
१०. विगलितदृशां B
११. यतिपतिः प्रौढवागब्धिचन्द्रे AB

(५१)

अंहः[1]कुञ्जरपुञ्जभञ्जनसृणिः[2] ज्ञानाग्निदिव्यारणिः
सत्त्वस्थैरभिनन्दनीयसरणिः सर्वज्ञचूडामणिः ।
अन्तर्ध्वान्तनितान्तकर्तन[3]रविर्दीप्ताग्निकल्पच्छवि–
र्दुर्वादिव्रजगर्वपर्वतपविः श्रीवेङ्कटेशः कविः ॥[4]

(५२)

मोदाय[5] वेदान्तगुरुः स भूया–
दध्यात्मविद्यामनघां गृहीतुम् ।
गुरुं त्रिवंशोद्वहमत्रिवंशो–
द्वहं[6] च राकानुजमाश्रयद्य[7] ॥

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१. अंभः B
२. सृणी C
३. कृन्तन A
४. The 3rd and 4th lines of the verse are the first two lines, and lst and 2nd lines are 3rd and 4th lines in A.
५. मेदाय A
६. द्भवं B
७. माश्रयेद्यः BC

(५३)

आ सेतोर्विश्वजीवातो–
रा च गौरीगुरोर्गिरेः ।
इन्धे कविजनाऽहन्ता–
हन्ता वेदान्तदेशिकः ॥[१]

(५४)

श्रीताताध्वरिसोदरीतनुभुवः[२] श्रीश्रीनिवासेष्टिनो
जातः श्रीरघुनाथदीक्षितकविर्जागर्ति यः कीर्तिमान् ।
आत्रेयस्य सुतः स तस्य सुमतेराम्नायचूडागुरुं
पद्यै[३]रस्तुत वेङ्कटाध्वरिकविः पञ्चाशता मञ्जुभिः ॥

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१. In C verses numbered 52 and 53 above are numbered as 53 and 52 respectively.
B Reads as follows:
आसेतोर्थाऽस्य जीवातो
आ च गौरी.........गुरोः ।
इजे प्रतिबुधाहन्ता
हन्ता वेदान्तदेशिकः ॥

२. श्रीरामानुजवंशमौक्तिकमणेः C

३. पद्यै A

(५५)

वेदान्तार्यस्तवमुषसि ये विद्वदानन्दहेतुं
पापठ्यन्ते[१] पटुधिय इमं पावनानाममीषाम् ।
राजीवाक्षो वसति हृदये तद्ग्रहा[२] गेहभागे
तद्भूपत्नी वदननलिने[३] तत्कलम्बस्तु दूरे ॥

इत्यात्रेयगोत्रतिलकेन रघुनाथदीक्षिततनूजेन वेङ्कटाध्वरिणा विरचिता आचार्यपञ्चाशत् समाप्ता ॥[४]

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१. पठ्यन्ते C

२. तद्गृहा B, तद्ग्रहा C

३. नलिनी C

४. C Reads as follows

श्रीमते निगमान्तगुरवे नमः

श्रीमद्यतीन्द्रमाहानसिकप्रणतार्तिहराचार्यनप्तृवैनतेयांशन्यायकुलिशादिग्रन्थकर्तृ निगमान्तदेशिकमातुलाचार्यवादिहंसाम्बुदाचार्यवंशावतंसश्रीकाञ्चीनगरनायकताताचार्यभागिनेयवाजपेयसर्वपृष्ठाप्तोर्यामादियज्वा (त्रि) वंशमौक्तिकीभवदप्पयाचार्यतनूभवस्य श्लेषयमकचक्रवर्तिनो रघुनाथयज्वनस्तनयेन वेङ्कटाचार्ययज्वना विरचिता श्रीवेदान्ताचार्यस्तुतिः सम्पूर्णा ॥

ĀCĀRYA-PAÑCĀŚAT

TRANSLATION

1. I adore the deity as well as the preceptor, (both) bearing the name *Veṅkaṭanātha*, one pervading the Vedānta and the other rambling in Vedānta. The former is known as the lord of Seśāgiri and the latter as the lord of all speeches.

2. I take refuge in the deity as well as in the preceptor, both of whom are known as Śrīmad (i.e. accompanied by Lakṣmī in one case and endowed with glory in the other) *Veṅkaṭanātha*, are marked with noble discus (Sudarśana) and big conch (Pañcajanya), and are abode of supreme bliss.

3. O noble speech ! praise the virtuous Bhāgavatas, the deity and the preceptor, whose glory is well-known in the Vedānta and who themselves take birth for redemption of the universe.

4. With the nectar of an account of Vedāntadeśika I purify my tongue which has been soiled with dirty and sticky mud i.e. praise of wicked kings.

5. May the wise, contemplating upon the two feet of the foremost of the Vedānta sages, honour this stotra (eulogy) which is the destroyer of inner darkness (ignorance).

6. Tired on account of great exertion caused by composing verses in praise of undeserving persons out of shamelessness due to greed, I, now plunge myself into the ocean of the nectar of Vedāntadeśika's life-story which is capable of delighting wisemen and also those who are free from three kinds of miseries.

7. I, whose tongue had become benumbed before this by describing insignificant characteristics of oceans, mountains, gardens, breezes, cupid (Kāma) etc., (now) compose this praise (*stava*) of Śrīmān

Vedāntadeśika. Wisemen should forgive my speech if it is found unskilled anywhere.

8. On the one side is the master of all speech, lion among poets and logicians, the preceptor and on the other am I, an evil-minded person unskilled in properly making even three or four utterances. Still the devotion is prompting me to hasten in his praise by dispelling shyness caused by the ridicules of unskilled.

9. May the preceptor, who is a lion among poets and logicians, a receptacle of all learning, a Garuḍa for all evil-minded snakes, an assemblage of good fortunes, Sun for lotuses of beautiful poetry, an authority on the *Srībhāṣya* (of Rāmānuja) and an ocean producing the art of *Śaraṇāgati*, bestow immense good upon us.

10. Folding both the hands with devotion I pay obeisance to the preceptor, who is a lion among poets and logicians, a Mandāra tree for those who go to him for refuge, and whose compositions are interspersed with profuse charm of the upaniṣads, give appropriate blows to the opponents and are well known.

11. In every region there are numerous writers of compositions, but they do not stand in comparison with Vedāntadeśika; birds making humming sounds in various directions spread all around, but can they succeed in following the ways of Garuḍa.

12. Which man of taste would, after tasting with his ears *Kavi-tārkika-siṃha*'s (lion among poets and logicians) skilled compositions, a rendezwous of the merits of perspiquity, vigour, loveliness and the like, and after repeatedly milking the juice of tranquillity, regard others who boast themselves of being poets as great.

13. I make salutations to the said Vedāntadeśika, monarch of poets and the king of champion logicians, who spelled out in one night one thousand verses in praise of the sandals of Madhuṛpu (the slayer of Madhu), the verses which are pleasing to *Sahṛdaya*-s and have robbed madhu of his glory.

14. That Vedānta which protects the three *Varnṇa*-s and other one (i.e. Draviḍa Vedānta), which protects all the four *Varṇa*-s, the essence of both of which became incomprehensible to the learned in the Kali age. The preceptor *Kavi-tārkika-siṃha* (lion among poets and logi-

cians) activised both of them. Who other than the sun is capable of illuminating the eyes ?

15. Obeisance to that highest universal teacher whose only wealth was Vedānta and who descended in the great line of the sage (Viśvāmitra), who was a lotus-born (Brahmā) having a single face taking upon himself the great task of creating another *Svarga* (heaven) and got from disciple Rāma, the chief of Solar race the position of being his teacher in the use of arms.

16. O learned men! if there is a desire to plunge into the ocean of milk of Rāmānuja Philosophy, if there is an urge to tame the snakes of rising arrogance and of opposition to the doctrines of Vedānta or if you want to know as to what is contained in the *Rahasya-Kṛti*-s, then attach your mind to the lotus-feet of Vedāntadeśika.

17. Let Śrīmān Vedāntadeśika bestow upon me an abundance of blessings, Vedāntadeśika, whose waves of speech constitute the stage for Viṣṇu's devotion to show its dancing art, are like the lion's roar dispersing mighty elephants (opponents) engaged in a battle of disputations, help a person to cross over the vast river of worldly life and have put an end to the affliction caused to the Vedas by their misinterpretations.

18. Let Śrīman Venkaṭanātha, jewel among preceptors be pleased to bestow upon me blessings in abundance, Venkaṭanātha, who is Garuḍa for the snakes of doctrines opposed to the Vedas and is a teacher of Vedāntavidyā and whose sayings, like a row of waves of the celestial Ganges, are purifying my mind which has been stained by all-pervading ignorance and is fickle and languid by its very nature.

19. Let the renowned poets compose prose or verse in plenty, but the utterances of Vedāntadeśika alone shower delight in the ears of learned men. Let a mass of creepers blow numerous flowers everyday, but they do not give us as much fragrance as does the Jāti creeper.

20. What difference does it make if a few persons having superficial knowledge put the works of Vedāntadeśika at par with the utterances of other poets. What excellence do the frogs find in the celestial Ganges (or *carcṇāmṛta* of Lord Viṣṇu) as compared to the water of a tank by crores of frolicking crabs and insects ?

21. If a few persons blind to the ways of diction since birth and uttering a couple of words with great effort court rivalry with the great poet Vedāntadeśika, author of innumerable works, then why should the fire-fly fight shy of entering into a battle with the Sun.

22. Good men have written *stotra*-s even about such poets as took to pride after writing only six or seven works and taking a long number of years in doing so. Which wise man would not glorify the great Vedāntadeśika who remained modest even after producing without any effort a century of jewels of writings.

23. After bowing down before all the Ācaryas beginning from the top of the golden mountain right upto Laṅkāpurī, I would request them with these modest words to tell me if they have seen anybody as good as Vedāntadeśika in his type of poetry, his methods of logical reasoning, Tantra and Vedānta. I earnestly beseach you kindly to tell me the truth.

24. Tormenting the hearts of holders of false beliefs let some such preceptor of Vedānta, whose greatness might be spreading on account of his loud and ear-pleasing sound (like that of a temple bell) and whom for that reason wise men rightly consider to be an incarnation of Viṣṇu's Bell, drive away from us the evil spirit of our inclination towards sin.

25. May the wise one known as Vedāntadeśika, the dispeller of the agony of the Śāstras caused by wicked egoing of apponents' views, possessor of a fully blossomed bunch of good quality, a universally honoured scholar, knower of all the Mantras and master of all knowledge, reside in my heart.

26. I worship the lovely feet of Vedāntadeśika who is a pleasure-garden for the science relating to *śaraṇāgati* to take rest, the feet which have turned red by the rubbing of stones in the row of crowns over the heads of opponents, the reasonings advanced by whom in support of their views have brought ruin upon them.

27. Just as a lion roaming about in a dense forest fills both the ears with a loud and deep roar and provides those who follow in his foot-steps with *Gaja-Muktā*-s by trampling down wicked and mad elephants, which have become dirty on account of ichor flowing from their temples, in the same way this lion (i.e. Vedāntadeśika) taking pleasure

in poetic compositions promotes the Vedic learning of both the Sanskrit and Draviḍa Vedas (or of all the four Vedas) and provides those who take refuge in his feet with the company of liberated souls by annihilating wicked persons who are intoxicated with pride and whose inside has become impure on account of their sins.

28. May the king of poets Śrī Venkaṭanatha, charmer of the snakes of opposite views, whose beautiful and faultless verses put to naught the passion of the art of poetry which was personified in the man known as Ḍiṇḍima, favour me with his teachings which are like the essence of honey-liquor.

29. That poet Venkaṭeśa who, by his utterances causes crooked persons to tremble, has taken to a virtuous path, has been blessed with mastery over Vedānta and bring nectar from Hari's presence just as Garuḍa by his thunderous voice makes snakes to tremble, always moves on the right path, has been blessed with the company of God whom all the Vedas lead to (i.e. Viṣṇu) and brought nectar from Indra's possession, is rightly known as Vainateya.

30. May the lion among poets and logicians Śrī Vedāntadeśika, who, on account of his proficiency in worshipping the lotus-feet of the Seer of the Draviḍ-Vedic School has attained perfection, who is like the wish-fulfilling tree for those who go to him for refuge and who is possessed of abundant lustre, bring immense good to us.

31. May the monarch of poets Śrī Venkaṭeśa, who has attained cleverness in the game of demolishing false doctrines of the opposite schools, the stream of whose saying sanctified by coming in contact with Rāmānuja's feet makes his worshippers to get rid of the pollution caused by their getting plunged in the mire of sensory objects, work for us to attain the *Abhirāmapada* (i.e. nearness to Viṣṇu).

32. May the stream of Vedāntadeśika's beautiful sayings, laden with the perfume of Madhu-demon's destroyers, (Lord Hayagriva's) lotus-feet which (on account of the surpassing sweetness) causes in the honey of the flowers of the Mādhavī creeper, which has been bent down by the gently shaking of the breeze having its abode in the caves of the Malaya mountain, drive away my afflictions.

33. Those people whose intellect has become mature on account of being born out of their intimacy with the divine utterances of Vedānta-

deśika, who have for all times placed their load of responsibilities over God Viṣṇu, whose vehicle is the enemy of Serpent-king (i.e. Garuḍa), break the hearts of the violent snakes of false doctrines.

34. Vedāntadeśika, who has defeated rambling opponents, establishes the glory in the three worlds even of Mukunda's beloved (Lakṣmī), who herself imparts permanent and extra ordinary glory to others and bestows on the believers worldy riches as well as salvation hereafter.

35. Day after day may I drink (enjoy) the teachings of Śrī Vedāntadeśika which break the pride of the waves of the celestial Ganges roaming about in dancing Śiva's matted hair, crush the miseries of the three worlds, are honoured by the enlightened like nectar and compete with the Kāmadhenu's milk.

36. Oh, how do not others feel ashamed in saying in assemblies before those virtuous men who are continuously holding the pearl-like teachings of Vedāntadeśika in the cavity of their ears that they too are poets.

37. Disputationists who are clever in tainting the core of the Vedas do not, after they have taken a dip in the stream of utterings af Vedāntadeśika, who is very intimate with the doctrines relating to all good people, who roam about in the interior of the Vedas, forget the essence of his doctrines.

38. Suffering by increasing inflictions I take refuge in the great preceptor who is deviod of an iota of sufferings, is always cheerful, protects the virtuous Brāhmaṇas by his deep pondering into the hundred schools of *Yajurveda*, is the son of Anantasūri and is pleasing to others as an afflicted person takes shelter under the glittering wish-yielding tree which has kindly deposed sprouts, protects good birds by its hundreds of branches and is laden with fragrance.

39. O tongue ! glorify that teacher of Vedānta (Vedāntadeśika) who is skilled in crushing the evil-minded snakes, is pleasing to those who bow down before him and whose doctrines have imparted power to others for going to Vaikuṇṭha just as the son of Vinatā (i.e. Garuḍa) is adept in crushing snakes, is the best amongst birds and whose wings provide others with the power to go to Vaikuṇṭha.

40. On account of his ability to demolish the false doctrines I consider Vedāntadeśika as Rāmacandra, Vedāntadeśika, who imparted dignity to *vāṇi*, is virtuous and is devoted to Rāmānuja's philosophy just as

Rāmacandra had the power to destroy the evil-minded Rākṣasas, established Bharata's glory, was virtuous and had always an eye to be seeing Lakṣamaṇa.

41. Devoted sincerely to the Dvaya Mantra, having good deeds to his credit, like Brahmā, the lion among poets and logicians, Śrī Vedāntadeśika makes the *trayi* which couched into two forms Sanskrit and Draviḍa to take innumerable forms.

42. Which virtuous man would opt for a preceptor other than this one, who by worshiping the horse-faced God (Hayagrīva), allays the Tamas-born pride of the evil-minded.

43. I adore my lord Śrī Vedāntadeśika who is endowed with clear-mindedness on account of an affulgence of Sattvaguṇa, whose riches consist of only self-surrender to Hari and who is even-minded towards a king and a beggar, wealth and straw, praise of his good qualities and censure and women and rocks.

44. May Śrī Vedāntadeśika, who is a pleasure-house of the Goddess of learning, is a Sun for blossoming of the lotus of non-attachment, a refuge for the essence of qualities of tranquility and self-restraint, an abode for rising compassion and a moon for illuminating secret docrines (or treasure of a secret art).

45. The heart of which virtuous person would not be pleased with Vedāntadeśika's *vāṇi* which destroys the sins which have been committed, is the giver of ninth Rasa (i.e. *Śānta*), is a torch for illuminating the import of *Śrībhāṣya* which is itself capable of unfolding the path for propagation of the renowned and weighty sayings of former teachers.

46. We take refuge in Śrī Vedāntadeśika who takes pleasure in recounting the good deeds of Vāsudeva, whose heart is a dwelling place for compassion, who is a resting place for morals and is born in Viśvāmitra-line.

47. Which discerning man would not eulogise this jewel of a man, Śrī Vedāntadeśika who illuminates everything by its lustre and was born of that gold-producing good family (i.e. Viśvāmitra-gotra).

48. May the flow of the steady speech proceeding from Vedāntadeśika, which is auspicious, rich in beautiful words, tempering the roaring

sound of pervese adversaries, making the speech of virtuous men flow, respected among learned men for its savouriness and competent to bestow good fortune destroy the multitude of causeful and causeless sins along with passions and miseries accompanying them.

49. Such are the sayings of Śrī Vedāntadeśika. They set aside the utterances of Brahman (i.e. Yoga-philosophy), clearly undo the course of Śaiva system, break down the sayings of Bhāṭṭa school (of Mīmāṃsā philosophy), put a stop to the speedily running tradition of Guru's system (Prābhākar school of Mīmāṃsā philosophy), make the Māyā-vāda (Advaita system of Vedānta philosophy) fade out, destroy the contradictory statements of Buddhist philosophy and are skilful in establishing the lucid doctrines of the Vedas.

50. On the rise of this preceptor-king who is like a moon churned out of the ocean of the mature sayings of Śrī Rāmānuja, the utterances of the holders of doctrines based on false reasoning went down, the Buddhist system became very lean, the Śaiva *mārga* lost its supporting strength, the Jaina philosophical doctrines were reduced to extreme thinness, the system propounded by Madhva etc. melted away, and the path laid down by Madhva and others on being eroded by the demolishing this doctrines (wings) got disturbed.

51. Śrī Venkateśa is an elephant driver's hook for controling the herd of elephants representing the devotee's sins, a divine *Araṇi* (wood stick for generating fire) for kindling the fire of wisdom, a way (of life) applauded by those endowed with Sattva-guṇa, a crest jewel of the *Sarvajñas* (all knowing persons), a sun for completely cutting down the internal darkness, a possessor of an inflamed fire-like complexion and is a thunder-bolt for smashing the pride-hill of the propounders of false doctrines.

52. May that preceptor of Vedānta, who, for acquiring metaphysical knowledge, resorted to both the Rāmānujas, one holding the threefold staff of a Sanyāsin and the other born in Atri-gotra, be for our bliss.

53. The destroyer of the pride of the poets Śrí Vedāntadeśika shines from the Setubandha Rameśwara right upto the Kailāsa mountain.

54. Veṅkaṭādhvarin, the son of the Ātreyagotra-born wise and renowned Raghunātha Dīkṣita, who himself was a son of Śrī Śrīnivāseṣṭin the sister's son of Śrī Tātādhvarin and who was always awake, praised Śrī Vedāntadeśika with these beautiful fifty verses.

55. The lotus-eyed (Viṣṇu) lives in the hearts of those pious persons who early in the morning repeatedly recite this Vedāntāryastava which is pleasing to the learned, his wife Lakṣmī makes her abode in their houses and the wife of the Brahmen (the one born from him) i.e. Sarasvatī resides in their mouths and his dart keeps away.

Here ends *Ācārya–Pañcāśat* composed by Veṅkaṭādhvarin, an ornament of Atrigotra and the son of Raghunātha Dīkṣita.

NOTES

1. अशेषगिरिधुर्यम्

This refers to Vedāntadeśika's multi-lingual knowledge. Vedāntadeśika Himself mentions this fact in the *Saṃkalpasūryodaya.* Presenting *Rāmānuja* as Guru and himself as Śiṣya, Vedāntadeśika does in the form of a dialogue between the two, say—

शिष्य :—भगवन् ! इतः प्रसार्यतां दृष्टिः,
माहाराष्ट्रीं मागधीं शौरसेनीं लाटीं गौडीमित्थमन्यादृशीञ्च ।।
अङ्गीकुर्वन्त्यागमीकृत्य दत्तां हास्यां भाषां हन्त बुद्धार्हदाद्यैः ५७ ।।
अहं त्वशेषभाषावेदी तत्तदभ्यस्तभाषयाऽपि तार्किकानेतान् प्रतिक्षेप्स्यामि ।
वदन्ति हि पिशाचानां पिशाचभाषयैवोत्तरं देयमिति ।

Saṃkalpasūryodaya, 2

4. श्रुत्यन्तदेशिक

See 25 (i)

श्रुत्यन्तदेशिकोदन्त—

This refers to a very interesting episode. Vidyāraṇya, a great scholar of Advaita, freed the princess of Vijayanagar kingdom from the possession of a Brahma-rākṣasa. He was rewarded with the ministership of the kingdom. Vidyāraṇya invited Vedāntadeśika, who was leading a mendicant's life, to the court of the king of Vijayanagar with a view to rid him (Vedāntadeśika) of poverty. Turning down the offer, Vedāntadeśika sent his reply in five verses, known as *Vairāgyapañcakam*, which starts with the following well-known verse—

क्षोणीकोणशतांशपालनकलादुर्वारगर्वानल–
क्षुभ्यत्क्षुद्रनरेन्द्रचाटुरचनां धन्यां न मन्यामहे ।
देवं सेवितुमेव निश्चिनुमहे योऽसौ दयालुः पुरा
धान्यामुष्टिमुचे कुचेलमुनये दत्ते स्म वित्तेशताम् ।।

5. त्रय्यन्तसूरीन्द्र
   See 25 (i)

6. निगमचूडागुरु
   (See 25 (i)

कथासुधापाथोराशि
   (See 4)

8. कविकथककण्ठीरवगुरु :

Vedāntadeśika himself refers to similar titles in his works. For example—

(a) कार्यः कथाहवकुतूहलिभिः परेषां
कर्णे स एष कवितार्किकसिंहनादः ॥
यतिराज सप्ततिः, ७२

(b) बागर्थसिद्धिहेतोः पठत ह्यग्रीवसंस्तुतिं भक्त्या ।
कवितार्किककेसरिणा वेङ्कटनाथेन विरचितामेताम् ॥
ह्यग्रीवस्तोत्रम्, 33

(c) इति कवितार्किककेसरिवेदान्ताचार्यवेङ्कटेशविरचितम् ।
सुभगमच्युतशतकं सहृदयहृदयेषु शोभतां समग्रगुणम् ॥
अच्युतशतकम्, 101

(d) कविकथकसिंह इत्थं त्रय्यन्ताचार्य इत्यभिख्यातः ।
व्यवृणुत यामुनविहितां रमास्तुतिं वेङ्कटेशकविः ॥
चतुःश्लोकीभाष्यम् अन्त्यं पद्यम्

(e) कविकथकसिंहकथितं कठोरसुकुमारगुम्भगम्भीरम् ।
भवभयभेषजमेतत्पठत महावीरवैभवं सुधियः ॥
रघुवीरगद्यम्, अन्त्यं पद्यम्

(f) सैकां पञ्चाशतं यामतनुत विनतानन्दनं नन्दयिष्यन् ।
कृत्वा मौलौ तदाज्ञां कविकथकघटाकेसरी वेङ्कटेशः ॥
गरुडपञ्चाशत्, 52

(g) अगणि सदसि सद्भिर्यः समस्यासहस्री ।
कविकथकमृगेन्द्रः सर्वतन्त्रस्वतन्त्रः ॥
स्तोत्ररत्नभाष्यम्, अन्त्यं पद्यम्

(h) व्यतनुत यदुवीरप्रीतिमिच्छन् प्रभूताम् ।
कविकथकमृगेन्द्रः क्षेमदं काव्यरत्नम् ॥
यादवाभ्युदयम्, 24.97

The title कवितार्किकसिंह (lion among poets and logicians) was given to him by Sudarśana Bhaṭṭa, author of श्रुतप्रकाशिका a renowned commentary of *Śrībhāṣya* of Rāmānuja, and other scholars of *Viśiṣṭādvaita*, since he had no match in the field of poetry and śāstras.

Guruparamparāprabhāva describes a few episodes regarding this title—

(i) Kṛṣṇa Miśra, a scholar-poet from North came for Śastrārtha with Vedāntadeśika. Vedāntadeśika defeated him in a three-day Śāstrārtha. Kṛṣṇa Miśra, thereupon, proposed to show him next day his drama *Prabodhacandrodaya*. Vedāntadeśika also proposed to show him next day his drama *Saṃkalpasūryodaya*. Vedāntadeśika, without seeing *Prabodhacandrodaya* that very night wrote his drama *Saṃkalapasūryodaya* refuting therein the thesis of *Probodhacandrodaya*. Astonished Kṛṣṇa Miśra, thus, realized the correctness of the title '*Kavi-tārkika-Siṃha*,.

(ii) Hearing the defeat of Kṛṣṇa Miśra a poet named Ḍiṇḍima came and showed his *Rāmābhyudaya* to Vedāntadeśika. Vedāntadeśika also showed him *Yādavābhyudaya* and *Hamsasandeśa*. Ḍiṇḍima declared him *Kavi-tārkika-Siṃha*.

(iii) Once in Śrī Rangam temple Saumya Jāmātṛ Nainar younger brother of Śrī Lokācārya challenged Vedāntadeśika in a poetic duel with the declaration that only one, who could write 1000 verses in a single night would be called *Kavi-tārkika-Siṃha*. The challenge was accepted. Tengalai Ācārya Saumya Jāmātṛ Nāinār could compose only 300 verses of his *Pada-kamala-sahasra* during the whole of the night, while Vedāntadeśika completed his *Pādukāsahasra* in only second quarter (prahara) of the night. Thus the title of *Kavi-tārkika-siṃha* of Vedāntadeśika was established.

[1] सूत्रधार :—आर्ये ! किं न श्रुतमिदं ते ? अस्ति खलु सकललोकसम्भावनीयस्य विश्वातिशायिनो विश्वामित्रगोत्रभूषणस्य विशुद्धविद्याविहारपुण्डरीकस्य पुण्डरीकाक्षसोमसुत्सम्भव-

स्यानन्तगुणशेवधेरनन्तसूरेरात्मसम्भवः श्रीरङ्गराजदिव्याज्ञालब्धवेदान्ताचार्यपदः कवितार्किकसिंह इति प्रख्यातगुणसमाख्यः छात्रजननिबद्धजैत्रध्वजप्रसाधितदशदिशासौघः सर्वतन्त्रसङ्कटप्रशमन-विशङ्कटमतिः श्रीमद्वेङ्कटनाथो नाम कविः । सङ्कल्पसूर्योदय, प्रस्तावना

9. कविकथककण्ठीरवगुरुः
   See 8

10. कविकथकसिंहार्यगुरवे
   See 8

11. त्रयीचूडाचार्यैः
   See 25 (i)

13. कथकरथिकानामधिपतिम्
   See 8

   सहस्रेण श्लोकैः सहृदयसुखैरेकनिशया ।
   मधुश्रीहृद्भिर्यो मधुरिपुपदत्रद्वयमनौत् ।
   See 8 (iii)

14. कविकथकहर्यक्षगुरुणा
   See 8

17. वेदशिरोगुरुः
   See 25 (i)

19. श्रुतिमौलिदेशिकगिरः
   See 25 (i)

20. त्रय्यन्तार्यनिबन्धनानि
   See 25 (i)

21. निगमाञ्चलार्यकविना
   See 25 (i)

22. निगमान्तदेशिकमणिर्
   See 25 (i)

23. आगमान्तगुरुणा
   See 25 (i)

24. वेदान्तसूरिः

See 25 (i)

विष्णुघण्टावतारम् ।

In the Śrivaiṣṇava tradition Vedāntadeśika is considered to be an incarnation of the Bell of Lord Viṣṇu (Lord Veṅkateśvara of Tirupati). According to *Guruparamparāprabhāva*, which records the *Ghaṇṭāvatāra*-episode, Lord Veṅkaṭeśa instructed Śrī Anantasūri (Vedāntadeśika's father) in a dream to visit Venkaṭācala to be blessed with a son. His wife Totārambā (Vedāntadeśika's mother) also got the same instruction in her dream from a chaste woman. Accordingly both proceeded on a pilgrimage to Veṅkaṭācala. There, in the night Śrī Anantasūri dreamt a dream, in which Lord in the form of a child gave him a bell and said that he was giving him a wonderful son. Anantasūri gave that bell to his wife, who swallowed it. In the morning Anantasūri narrated this dream to his wife, who also had dreamt the same dream. At that time authorities of the temple found on that morning that the bell placed for Lord's worship was missing. Suspecting temple-priests behind the theft, the authorities of the temple were bent upon punishing them. One of them narrated the dream but the authorities did not trust him. One Śailasvāmin, a Sanyāsin, also narrated his dream experience of the same nature. The couple were also summoned to testify to the reports. They narrated their own dreams accurately to the authorities. And thereupon no action was taken against the priests. The couple, thereafter, returned to Kāñcheepuram. After full 12 years of pregnancy Totārambā gave birth to a son in Kali era 4371 and named him after the name of Veṅkaṭanātha, whose *Ghaṇṭāvatāra* he was.

Vedāntadeśika himself refers to this incident in the following words :

वित्रासिनी विबुधवैरिवरूथिनीनां
पद्मासनेन परिचारविधौ प्रयुक्ता ।
उत्प्रेक्ष्यते बुधजनैरुपपत्तिभूम्ना
घण्टा हरेः समजनिष्ट यदात्मनेति ॥

Saṃkalpasūryodaya, 1.14

25. वेदचूडार्यनामा and सर्वतन्त्रस्वतन्त्रः

Regarding these titles of Veṅkaṭanātha *Guruparamparāprabhāva* records as follows—(i) pleased with his competent expositions of *Śrībhāṣya* etc.

Lord Śrī Ranganātha, through his priest, conveyed to Veṅkaṭanātha that he was giving a unique title of Vedāntadeśika to him. Veṅkaṭanātha gladly and humbly acknowledged Lord's grace.

Vedāntadeśika has himself mentioned this incident in his *Saṃkalpa-sūryodaya*—

श्रीरङ्गराजदिव्याज्ञालब्धवेदान्ताचार्यपद..............................श्रीमद्–वेङ्कटनाथो नाम कविः ।

Saṃkalpasūryodaya, Prastāvanā

(ii) Thereafter, Vedāntadeśika, along with large number of admirers went for a *darśana* of Raṅganāyikā Mahā lakṣmī. Mahālakṣmī, through the priest, said to him that although the title given to him by Lord Śrī Raṅganātha was very appropriate, she was also pleased to decorate him with the title *Sarva-tantra-svatantra*, since only he was competent in preserving the *Śrivaiṣṇava siddhānta*.

There are a few episodes recorded in the *Guruparamparāprabhāva* in connection with the title *Sarva-tantra-svatantra* :—

(a) Once, at Kāñcheepuram, a snake-charmer challenged Vedānta-deśika to prove his all-round-genius (*Sarva-tantra-svatantratva*) by winning him over in the art of snake-charming. On the insistence of his disciples to accept the challenge Vedāntadeśika drew seven lines and asked the snake-charmer to show the strength of his snakes. He, then, let loose many poisonous snakes against Vedāntadeśika, but all died after crossing only one or two lines. Angered by this, the snake-charmer let loose other powerful snakes against him, but all of them died after crossing five or six lines. Thereupon the snake-charmer let loose the most venomous snake under his possession, named Śaṃkhapāla. It crossed all the seven lines and was just about to attack Vedāntadeśika. Then Garuḍa, invoked by him with an instantaneous hymn *Garuḍadaṇḍaka*, took the snake away. The defeated snake-charmer, then, requested Vedāntadeśika to return the snake. Vedānta-deśika, praised Garuḍa with his *Garuḍapañcāśat*, and Garuḍa, to the great surprise of the snake-charmer, returned the snake.

The snake-charmer then adopted another method of harming Vedānta-deśikā. He drank plenty of water from the near-by tank, causing Vedānta-deśika severe stomach-ache. Vedāntadeśika understood the trick. He scratched a near by pillar with his nail and caused the drunk water to flow

from the pillar. Bewildered by this, the snake-charmer, recognised Vedānta-deśika as a genius of all the sciences i.e. *Sarva-tantra-svatantra*.

(b) Once, at Tiruvāhīndrapuram, a mason challenged Vedāntadeśika to prove his *Sarva-tantra-svatantratva* by constructing a well. To the great surprise of the mason, Vedāntadeśika constructed a well as described by him and established the propriety of his title *Sarva-tantra-svatantra*.

26. वेदान्तसूरिः

See 25 (i)

28. गलितकवनविद्याचण्डिमा डिण्डिमाख्यः

See 9 (ii)

30. कविकथकमृगेन्द्रः

See 8

32. श्रुतिशिरोगुरु

See 25 (i)

33. अकृतकभारतीशिखरदेशिक

See 25 (i)

34. त्रयीमकुटदेशिकः

See 25 (i)

35. अनुश्रवशिरोगुरोर् धयेयम्

See 25 (i)–धे पाने (To drink)

36. श्रुतिमकुटगुरु

See 25 (ii)

37. निगमान्तगुरु

See 25 (ii)

38. अनन्तगुरुनन्दनम्

Son of Anantasūri i.e. Vedāntadeśika

39. परमागममौलिदेशिकम्

See 25 (ii)

40. निगमान्तार्य

See 25 (i)

41. त्रयीमपि द्राविडसंस्कृतात्मना

Dravida Veda means revelations of the Alwars. These revelations have the same authority in the Śrivaiṣṇava religion and philosphy as the Vedas. Thus, two Vedāntas, i.e. Sanskrit and Dravida, known as *Ubhaya-vedānta* formed the background of the Śrivaiṣṇava religion and philosophy.

45. नवमरसदा—

Śānta is the ninth *Rasa*. There is a controversy in Sanskrit poetics regarding the existence of *Śānta Rasa*. Vedāntadeśika has very strongly advocated the existence of the ninth *Rasa* in the following words—

नटी :—(सानन्दम्) जुत्तं एव्व एदं वाहित्तं अय्यस्य । तह वि संतो णाम रसो णत्थित्ति गंधव्वा अमदेसिएहिं समत्थिज्जइ । ता एत्थ कहं तारिसस्स रसस्स णिवेसो । (युक्तमेवैतद् व्याहृतमार्यस्य, तथापि शान्तो नाम रसो नास्तीति गन्धर्वांगमदेशिकैः समर्थ्यते) तस्मादत्र कथं तादृशस्य रसस्य निवेशः ।

सूत्रधार :—(सावज्ञावहित्थम्) आर्ये, न खलु सम्भावयामि तानहं भरतमतपारदृश्वनः (विमृश्य)

अथवा तादृशान् सभ्यान् मत्वा जगति दुर्लभान् ।

शङ्के शान्तरसोल्लासमशक्यमभिमेनिरे ॥१८॥

Saṃkalpasūryodaya. Prastāvanā

46. त्रयीशिरोदेशिकान्

See 25 (i)

47. वेदमौलिगुरु

See 25 (i)

48. श्रुतिशिखरगुरु

See 25 (i)

49. त्रय्यन्तार्य

See 25 (i)

52. वेदान्तगुरु

See 25 (i)

त्रिवंशोद्वहं

Vaiṣṇava Sanyāsins carry three sticks, that is why they are called Tridaṇḍins.

श्लोकार्धानुक्रमणिका